

Millennial Star



Christmas 1937

No. 50, Vol. 99

Thursday, December 16, 1937

A Christmas Greeting from Scripture

By DONALD A. FRASER

A merry heart maketh a cheerful countenance. Prov. 15: 3.

Make unto all the people a feast of fat things. Isa. 25: 6.

Every man is a friend to him that giveth gifts. Prov. 19: 6.

Rich and poor meet together; the Lord is the maker of them
all. Prov. 22: 2.

Return every man to his house in peace. I Kings 22: 17.

Ye have the poor always with you. Matt. 26: 11.

Charity shall cover a multitude of sins. I Peter 4: 8.

He that hath pity on the poor, lendeth to the Lord. Prov. 19: 17.

Receive ye one another, as Christ also received you. Rom. 15: 7.

If thine enemy be hungry, give him bread to eat. Prov. 25: 21.

Speaking peace to all his seed. Esther 10: 3.

The liberal soul shall be made fat. Prov. 11: 25.

Make a joyful noise unto the Lord, all ye lands! Ps. 100: 1.

A man that hath friends must show himself friendly.

Salute every saint in Christ Jesus. Phil. 4: 21.
Prov. 18: 24.

Then were they all of good cheer. Acts 27: 36.

On earth peace, good will towards men. Luke 2: 14.

Your Father knoweth what things ye have need of. Matt. 6: 8.

Of the increase of His government and peace there shall be no
end. Isa. 9: 7.

Unto us a Child is born: unto us a Son is given! Isa. 9: 6.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THIS WEEK'S COVER—

“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Thus was announced the birth of the Saviour to the shepherds, as is reproduced on this week's cover from the painting by Arthur A. Dixon. The glad tidings proclaimed in that day are heard anew each year at Christmas time, and as men honour the earthly advent of the Lord, His message of “Peace and good will toward men” resounds throughout the world with ringing clearness.

SEEDS OF PEACE

BY PRESIDENT HUGH B. BROWN



“AND suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2: 13-14)

In concluding a previous article, entitled “The Seeds Of War,” we made the statement, “In the soil of love the seeds of war must die.” We now urge a world-wide cultivation of this soil of love, that the seed of peace planted by the Master may grow and thrive until, as in the case of the grain of mustard seed, a great tree shall appear in whose branches the birds may lodge, even the dove of peace.

Jesus told His followers that next to the commandment to love the Lord, the great commandment is that we love one another. He placed infinite value upon the individual human soul, and has given us rules of conduct which will result in individual happiness and peace. Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. These unusual requests have been tried in individual life and have been found to work. But can this “more than the Golden Rule” for individual conduct be made to apply to nations in their dealings with one another?

Certainly the state has a duty to protect its law-abiding subjects against external as well as internal wrongs. But the state is not exempt from the “Love Thy Neighbour” rule. The state, being a group of individuals, is under the same code of character and conduct as the individual himself. Certainly the subjects of a state will be affected by its example. A robber state, a lying state, a murderous state, may not expect honest, truthful, and law-abiding subjects. The state has a conscience and a sense of honour and therefore is subject to the law of the Higher Life.

Would it not be a clear-sighted ideal for the state to advocate restraint, patience, reverence, peace-making, and love? Did not the Prince of Peace intend that His doctrines should apply to the social quarrels of nations?

Let us examine the rule which He gave to the individual who has been wronged by his brother and see if it can be applied to the nations. In Matthew, the 18th chapter, 15th to 17th verses, He says such a one shall go first to his brother alone and seek an understanding which, if reached, may be followed by the greater gain of winning the brother himself. Should he fail, let him call in one or two others and seek a settlement. If he again fails, he is to refer the matter to the congregation, and failing here, he may then invoke the common law. No

man should execute judgment in his own cause.

So in questions in which nations are involved, the obligation rests upon the state to put forth every effort toward a peaceful settlement of international disputes. Here, also, there are neighbours, other states, who would act as arbitrators. There should also be a tribunal to which questions can be referred and there should be authority given to render final decisions. The difficulty in the past in connection with international disputes has been that each nation has wanted to execute judgment in its own cause. Hatred, envy, selfishness, and greed have prompted their actions, rather than the love of which Jesus spoke, or even a consideration of the rights of others. As the Son of Man, He is the Judge of all the earth. All nations must appear before His throne.

If in our individual life it were necessary to go about, armed with swords and pistols in order to defend ourselves; to turn our homes into arsenals and spend most of our income on defensive weapons, and if, being armed, we should feel justified

in committing acts of robbery, plunder, rapine, and murder; if we went about in constant fear of being on the receiving end of such barbarity, had no protection or redress; if in other words, the law of the tooth and the claw were applied in individual conduct, we should find ourselves back in the days of the bushman and barbarian. Such a condition once prevailed when only the fittest survived. But now we claim to be civil-

THE NATIVITY

By President O. F. Ursenbach

*The silver moon had set far in the west;
O'er all the Holy Land the night was still;
The shepherds with their flocks had gone to rest.
While darkness reigned o'er vale, o'er dell and hill.
But lo, a brilliant light beamed from on high—
An angel voice announced the blessed morn:
"Behold, I bring you tidings of great joy,
For Christ, the Lord, to you this day is born."
Angelic choruses in anthems grand,
Sang sweetly, "Peace on earth, good will to man."*

*Let nations in their haughty pride now low;
Acknowledge the profound, Alwise design,
And in the Christ-Child learn by faith to know
This greatest gift of God to all mankind.*

ized. We have set up courts and tribunals and have accustomed ourselves as individuals to refer our difficulties to our neighbours and friends, our church or arbitration boards and finally to the courts and have been willing or compelled to abide by their decision. In fact, we pay for the operation of courts and tribunals and for the maintenance of a police force to enforce their decisions and guarantee our protection. If this can be done by individuals within the state, then why cannot states living side by side as neighbours evolve some such system whereby the rule laid down in the 18th chapter of Matthew can be put into effect when nations disagree.

Surely an international court can be as impartial in its judgment as can any other court, so long as the members of such court are not interested in the outcome of the dispute, and especially if the members of that tribunal are prompted by the spirit of the message that Christ gave to His followers, "Love one another."

We must get away from the idea that any one group of individuals are the favoured children of the Lord, or that any other group is entitled to His displeasure as a group. He is no respecter of persons. We must remember that as the Apostle Paul

said, "God has made of one blood all nations of men," and we must, in realizing this fact, come to realize that nations are but groups of men who are our brothers; we must realize that sometime, somewhere, we will be charged with the responsibility in some measure of being our brother's keeper.

There are those who have maintained that Christ did not make any pronouncement directly against war. It may be true that we have no record of Jesus having condemned or approved the wars of conquest waged by Israel or of the subjection of the Jews by the Romans. However, war in all its phases is so diametrically opposed to the "Love Thy Neighbour" rule that no one could with consistency maintain that He, in any sense, favoured the resort to arms.

Before the churches can go far, however, in influencing political states to adopt the rule of Love, they must themselves return to the teachings of Jesus Christ, else the nations may well say to the churches, "Put your own house in order." The schisms and divisions and contentions that exist in the Christian churches to-day, the class distinction that is everywhere apparent, the pride and pomp and ceremony that has come to be a part of church ritual, these things lay the churches open to the charge of having departed from the plain and simple teachings of the Master.

That such a condition exists in the world is but another evidence of the need of a restoration of the Gospel. It is this restoration that we proclaim to the world, with the promise that when the world will accept what He taught and what we now by His command are teaching, permanent peace will be established. The Prince of Peace planted these tiny seeds of love and has nurtured them through the centuries.

In spite of the tares of strife and contention which His enemy has sown and which have thrived so long, this Christmas time reminds us that He is still the King; that notwithstanding the present unpromising outlook, the gospel of love will triumph and then the world will celebrate Christmas in its true spirit for it is the anniversary of the birth of the Prince of Peace.

M. I. A. PLAY WRITING CONTEST

The Mutual Improvement Association of the British Mission takes pleasure in announcing a PLAY WRITING CONTEST to be conducted in connection with the M.I.A. mission-wide conference next Whitsun. At least one of the winning plays will be produced during the conference. Here is your opportunity to write that play you have always dreamed of. Writing a play is an achievement, but to the winning entry will come an Achievement Award presented by the British Mission M.I.A.

Following are the rules of the contest:

1. The play is to be a one act play.
2. The running time of the play must be from 20 to 45 minutes.
3. Subject matter of the play is optional to the writer.
4. Two writers may combine in authorship.
5. All manuscripts must be typewritten with double spacing.
6. All M.I.A. members and *Star* subscribers are eligible to enter the contest.
7. Contest closes midnight, March 15th, 1938.
8. Judges will be selected by the Mission Board and their decision will be final.
9. No manuscripts will be returned unless accompanied by a self-addressed stamped envelope.
10. Address all entries to "The Contest Editor," c/o Executive Secretary, Y.M.I.A., 5, Gordon Square, London, W.C.1.
11. A contestant may submit as many manuscripts as he desires.

WHY BE A LATTER-DAY SAINT ?

By Dr. Henry Eyring

THE world may be likened to a great building filled with people who are unable to reach the windows, high above the floor, unless they are willing and able to make an almost superhuman effort.

At one end is the one-way entrance. Here we see the infants enter, mature, labour and grow old and most of them never make the struggle to reach the windows where they could catch a glimpse of the otherwise invisible world that surrounds them. Instead they talk with each other and not finding anyone who has actually looked through the windows,

they decide that probably there aren't any after all and that the stories handed down of great men who, by their struggle have glimpsed a world beyond, are the inventions of knaves or fools.

In spite of this doubt, however, the stories live on. Some of them tell of prophets who have struggled to a window and actually talked a few moments to the Kind Father who created it all. He is very busy with His other children who have already come from this and the other buildings into the garden. He smiles at His brave sons and gives them words of encouragement to take back to His other children. He tells them how to organize a school

Princeton Professor

For the past several months, Dr. Eyring, the author of this article, has been a visitor to Britain, lecturing at several universities,

including Manchester, Bristol, London, Oxford, Cambridge.

He also was a speaker at meetings of the British Association for the Advancement of Science held last September in Nottingham



and lectured before the Faraday Society in Manchester. Dr. Eyring, who is associate professor of Physical Chemistry at Princeton University, U.S.A., is in Britain under the auspices of the Rockefeller Foundation. He is president of the New Brunswick Branch in the Eastern States Mission.

to prepare them for the life to come. Some of the prophets, in their anxiety to help their brothers, place a mirror at the window to reflect the vision they have seen, hoping thereby to encourage the faltering ones. This mirror, which is the prophet's mind, reflects rays fashioned of the spoken or written word and the result is at best imperfect. In the most favourable case the reflection is a blurred and indistinct image of the dazzling reality.

The image is caught again by some one of us on the mental mirror which is his mind and after a second distortion he catches a glimpse of another world. No wonder one finds seeming flaws and inconsistencies. After a few centuries words themselves change their meaning; but more serious still the prophet can only use words and ideas which both he and

(Continued on page 812)

THE KING'S RANSOM

By MURIEL C. PERRY.

FIRST PRIZE, CHRISTMAS STORY CONTEST.



“TELL us a story, Grandpa, please.”

“Yes, please; ’bout G’liaf and the boy wiv stones.”

Grandpa looked inquiringly across at his daughter-in-law, and she smilingly answered, “Just one, dears. Then off to bed, or I’m afraid you’ll not be

asleep in time for Santa Claus,” and looking lovingly at her three small children, Mary Boland went out to finish her household tasks.

“Very well, what shall it be?” said Grandpa.

“G’liaf,” insisted golden-curled Tony.

“No, goosey. We’ve had that heaps of times. Let’s have St. Nicholas and the dogs,” added six-year-old David.

Grandpa looked at Elspeth, who had just turned eight. “And what does my girl say?” he queried. She turned a serious face toward him and answered: “Tell about the little boy who wanted to sell his curls. David hasn’t heard it, and perhaps you’ll let him guess who it was.”

“Bet I’ll guess first pop,” said the three-year-old grandly, as Grandpa settled Tony more firmly on his knee and began.

“Many years ago there lived, with his Mummy and Daddy, a little boy, who had a lot of bright golden curls.”

“Like Tony’s?” asked Mary.

“Just like Tony’s” acquiesced the old man. “Now every night his mummy would brush his hair and tell him that his curls were worth a king’s ransom. So because his mummy loved them so much he became rather vain, and would be vexed if anyone suggested cutting them off. Well, it was getting near Christmastide, and the shops were full of lovely things. Coming from a shopping expedition with the next door neighbour, John—we will call the chappie that—had seen a beautiful engine, and he was hurrying home to ask his mummy to buy it for Christmas.

“Now Mr. Lewis, John’s daddy, had been ill for some time. So John, after leaving the friendly neighbour, went very quietly into the house in case his daddy should be sleeping. As he neared the dining room he heard his mummy crying and a man’s voice saying, ‘I have done all I can, Mrs. Lewis, but I am afraid it is necessary to get him right away to London, to get expert attention. However, I shall call to-morrow for a final examination.’

“The doctor, for it was he, hurried out, and John heard his mummy still crying, say, ‘How can I get him to London? What-ever shall I do? This illness has taken all my money, and even my stores are running low.’ Then a neighbour’s voice comforting her, and telling her to hope for the best. John sat on the stairs and pondered over the things he had heard. Daddy was

ill, Mummy had no money to make him well, and she was unhappy. What could he do? Suddenly his face brightened. His curls! They were worth a king's ransom, lots of money. Mummy said so. He would sell them. He had seen a shop in town with heaps of curls in the window. They must be selling them, so perhaps they would buy his. Creeping quietly out in case anyone should hear him, John ran off back to town as fast as his little legs would carry him. Straight to the hair-dresser's shop he ran, and bursting open the door almost tumbled over the feet of a gentleman who was on his way out. 'Please, please, will you buy my curls,' he said breathlessly.

"'Buy your curls; whatever for?' said the gentleman. 'Oh, please do,' he beseeched again. 'Mummy says they're worth a king's ransom. And I want to sell them, so that she can have money and be happy again,' and the poor little chap was so tired and excited he began to cry. The gentleman soothed the child and patted his fears away, and soon he had learned the whole of the story. 'Well, young man,' he said, 'I do not think it will be necessary to sell your curls, because I believe that if you will take us home, this gentleman (motioning to another who stood by) and I may be able to help your daddy get well again.' The boy's face beamed, and he chatted eagerly to his new-found friends as he showed them the way to his home. 'Mummy! Come quickly,' he called as he reached the door. 'I've found someone to make daddy well again.' Mrs. Lewis came quickly to the door, surprised to see two strangers with her boy.



"'Mrs. Lewis,' the older man explained, 'we are Elders of the Church of Jesus Christ of Latter-day Saints and we desire to pray for the recovery of your husband. We be-

lieve that if you have the same faith as this little child that our united prayers will be answered by Him who has the power to make even the dead rise.' She looked searchingly at the two men and something within her told her to trust them; that they were sent of God, and that they could help her husband. So they went inside and knelt down and prayed for the daddy—"

"And he got better and they lived happy ever after," finished Elspeth quickly.

"Me sell my curls. Make my mummy happy," said Tony sleepily.

"Mummy's not unhappy, silly boy," said David.

"She is," retorted Tony, wide awake now. "She cried over daddy's picture yesterday."

At this, the man who unperceived by the little group had stood near the door listening, went quietly out. History was repeating itself with a vengeance. He had been the boy of the story and now, here was his son, wishing to do the same thing to make "his mummy happy." Was Mary unhappy? Had she really cried, and if so, why? She had everything—money, a lovely home, children. What was there to make

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THURSDAY, DECEMBER 16, 1937

EDITORIAL

CHRISTMAS THOUGHTS

At this season of the year our thoughts naturally turn to the Saviour of mankind, to His birth, His life, His teachings, and His loving sacrifice. And into our hearts, if they are open to receive it, will come the spirit of Christmas—the spirit of love, unselfishness and peace which is truly the spirit of Jesus Christ as expressed in His mission here on earth.

The story of His birth will never grow old. Mankind will never tire of hearing it as it is recorded in the classic words of holy writ.

To humble shepherds came the glad news first that the Saviour had been born. The sacred record says:

“And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo,

And, lo, the Angel of the Lord the angel of the Lord came upon them, and the glory of the Lord shone round about them: And they were sore afraid. And the angel

said unto them:

“Fear not: For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2: 8-14)

Thus with great glory and yet in matchless humility began the life on earth of the Son of God.

The ministry proper of the Master began with His baptism. In His sermon on the mount and in His other teachings Jesus

Perfect Way Of Life established a way of life which will bring all the children of men to perfection—if they will but live it. In His teachings He went to the very depth of

spirituality and explained to His disciples the basic qualities of joy, character, and moral power. He pointed out those sterling qualities that must mark individuals who live in brotherly love, enjoy the greatest satisfaction of happiness and wield the most powerful influence for good.

Note the virility, the strength and the beauty in the following, which are a few of His teachings and sayings:

“Ask, and it shall be given you;
 Seek, and ye shall find;
 Knock, and it shall be opened unto you;
 “For everyone that asketh receiveth;
 And he that seeketh findeth:
 And to him that knocketh it shall be opened.”

“Not everyone that saith unto me, ‘Lord, Lord,’ shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in Heaven.”

“But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.”

His teachings and methods involve no compulsion. His plan is one of love, persuasion, self choice and free agency.

Truly, His Gospel and message have been perverted, and, in accordance with ancient prophecy, have been taken away from the earth. But all of His Gospel truths in their

“It Shall Stand Forever” fullness and authority have been restored in these last days through the Prophet Joseph Smith. The appearance of the Father and the Son was the beginning of the establishment of that Kingdom which Daniel said that the God of Heaven Himself would set up in these last days, a kingdom that is never to be destroyed, that is not to be given to other people, “and it shall stand forever.” (Daniel 2: 44) Here, in the Church of Jesus Christ of Latter-day Saints it is established firmly and forever.

When John, who was in prison, heard reports concerning the works of Christ, he sent two of his disciples to ask, “Art thou he that should come or do we look for another?”

Jesus answered and said unto them,

“Go and show John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them.” (Matthew 11: 1-5)

But the most glorious and the sublimest moment in this one and only perfect life known to man was not when the Saviour healed the sick, not when He made the deaf to hear, nor the blind to see nor the lame to walk, no nor even when He raised the dead.

Sublimest Moment of Saviour’s Life The sublimest moment in His marvellous life came when He uttered His most earnest prayer, that appeal which He made in the Garden of Gethsemane. Was that prayer answered? It was not! Then came that most sublime moment when He said: “Father, all things are possible unto Thee; take away this cup from me: nevertheless not what I will, but what Thou wilt.” (Mark 14: 36)

Those who claim membership in His Church, the Church of Jesus Christ, ought, not only at this Christmas time, but always, to dedicate themselves to living the Gospel as He taught it and as He practised it, remembering that an important element of it is to actually say and feel, even under the most trying conditions, “Thy will, not mine, be done!”

If the members of the Church can and will do this there will come into their hearts the spirit of love, unselfishness and peace which is truly the spirit of Him whose birth we commemorate at this sacred and holy season.—RICHARD R. LYMAN
 AMY BROWN LYMAN

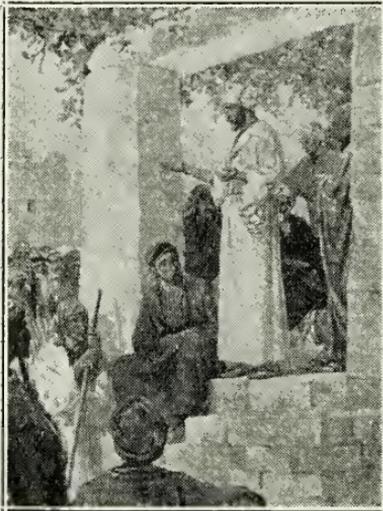
THE GIFT OF THE HOLY GHOST

By Elder Charles W. Penrose

THE gift of the Holy Ghost is the greatest boon conferred by God upon man in the flesh. It is "the anointing from above which teacheth all things." It is the "abiding witness" of the Father and the Son. It is the spirit of revelation. It guides into all truth, brings things past to remembrance, makes manifest present light, and shows things to come. Without it no man can know God and Jesus Christ whom He has sent, nor can he say truly and without doubt that Jesus is the Lord. Its reception is the fourth step or principle in the Gospel of Christ.

This gift from God is conferred by the laying on of the hands

of men called of God and endowed with authority to perform this sacred ordinance. No man of himself and in his own name, however learned, experienced, or wise, can bestow this great gift upon others. He might lay his hands upon them, but they would not receive that Spirit. It proceeds from God alone. He will honour that which is performed according to His directions by His authorized servants. The reception of the Holy Ghost as an endowment or gift from God is essential to salvation. The natural light or inspiration given at birth to all humanity is not equal to it. That is the common heritage of humanity, but the gift of the Holy Ghost is a far higher and greater bequest from Deity, and is given only to those who obey the Gospel, and in the way that God Himself has appointed.



Peter's Sermon at Pentecost

"Ye shall receive the gift of the Holy Ghost."

That the gift of the Holy Ghost is conferred by the laying on of hands, and that this is the Gospel method, is clearly established by the New Testament. In the 8th chapter of the Acts of the Apostles an account is given of the ministry of Philip, in which the following occurs:

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (Verses 14-20).

In the 19th chapter of the Acts of the Apostles it is related that Paul found some disciples in Ephesus who had not been

properly baptized. He gave them necessary instructions, and we read: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Verses 5, 6) Paul exhorted Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." (II Timothy 1: 6)

The Holy Ghost is the same in all ages and among all peoples. Its effects are also the same. In the days of the early Christian Church the fruits of the Spirit were enjoyed by the members. They are thus described by the Apostle Paul:

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Galatians 5: 22, 23) But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (I Corinthians 12: 7-11)

Paul exhorted the Saints to "Follow after charity and desire spiritual gifts, but rather that ye may prophesy," and after explaining his reasons for this instruction he concluded, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." (I Corinthians 14: 39)

When the resurrected Christ gave the eleven Apostles their great commission, He said unto them: "Go ye into all the world, and preach the Gospel to every creature. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 15-18) These gifts were not merely for those Apostles, but were to "follow them that believe." Christ gave them as the sign of true belief in Him and in His sayings. They belong to His Church. They are not to be done away until that which is perfect is come, and the sons and daughters of God behold their Redeemer face to face, and see as they are seen and know as they are known.

One of the potent proofs of the possession of the Holy Ghost in the early Christian Church was the unity it established. No matter what were the conflicting faiths and opposing creeds entertained by the people of that day previous to receiving the spirit of the everlasting Gospel, after baptism and the laying on of hands for the gift of the Holy Ghost, they all became one in Christ Jesus. As Paul wrote to the Ephesians: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4: 4-6) "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3: 27-28) "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3: 15) "For as the body is one, and hath many

members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Corinthians 12: 12, 13) In His prayer to the Father that all who believed in Him might be one, Jesus spoke of this unity as proof to the world that God had sent Him. (John 17: 21) The great purpose of the gift of the Holy Ghost was to guide into all truth, and bring its possessors to "the unity of the faith and the knowledge of the Son of God." Strife, contention, division, are not the fruits of the Holy Spirit, but come from beneath. "For where envying and strife is, there is confusion and every evil work." (James 3: 16)

The presence and inspiration of the Holy Ghost, with its gifts, manifestations and divine light, are the signs of spiritual life and divine acceptance. Without the Holy Ghost there is no true, living Church of Christ on earth. It can be obtained in no other way than that which God has appointed. Following the birth of water, the birth of the Holy Spirit makes man a new creature, and initiates him into the Church or Kingdom of God. Its various gifts are within his reach according to his faith and diligence in seeking after them. They are as obtainable in this age as at any former period. By the Holy Ghost mankind may come to the knowledge of God. In its light the sayings and writings of inspired men may be clearly understood. The Bible is no longer a sealed book. The heavens are not closed against mortals. Darkness flees before it and mysteries vanish. It brings peace and comfort to the soul. It awakens and thrills the spiritual sense. It unfolds the things of eternity and the glories of immortality. It links earth and heaven. It fills the soul with joy unspeakable, and he who gains and keeps it has boundless wealth and everlasting life!

WHY BE A LATTER-DAY SAINT ?

(Concluded from page 805)

his hearers understand if the image is to be perceived.

These words or ideas may be likened to the various colours of the spectrum. At best we see only a narrow band of the spectrum and some of us by our carelessness and neglect are colour-blind, so that try as we will our faulty mirror tells us nothing of the spiritual world. In our annoyance or arrogance we assume every mirror to be as faulty as our own.

The result is that in the building many schools have been set up. Some of the schools accept one prophet and some another and some are badly misled by ambitious and self-interested men. There is one surprising characteristic of most of these schools, or churches, which seem to me to disqualify them for people who want to go properly prepared into the garden. It is this: In spite of the changes in the experience and habits of thinking and even the very languages of men, these schools say we need no more visions. They say men used to climb to the windows and look out into the garden and get inspirations and instructions for themselves and their fellows, but that all this has been changed. About 2,000 years

ago the Kind Father decided we needed no further instruction and so He drew the blinds and left us to our own devices and to our incomplete records of the visions of the past.

But there is at least one school which believes that its great men can still climb to the windows and get necessary instruction—that the curtains have not been drawn. I'm thankful to a Kind Providence that I've been allowed to go to that school. What an important reason for being a Latter-day Saint! At the call, let us not go into the garden unprepared.

THE KING'S RANSOM

(Concluded from page 807)

her sad?

Pursued by his thoughts he went into his study, and taking a book, tried to rid himself of them by reading. But "sell my curls—make mummy happy" kept dancing before his eyes. He closed the book and his mind went back to the time of the story. He remembered that after his father's recovery the elders had come often to the house. There had been discussions beyond his comprehension, and shortly afterwards both his parents were baptized. He remembered his own baptism at the age of eight, and saw himself growing up in the Church, learning there to be clean and good and eschew all evil. He saw his friendship with Mary ripen into mutual love, their marriage. He lived again the joy the children had brought, and then, because Mary seemed to be always busy with them, he saw his own subsequent falling away. It had been so easy. Just business visits to the manager's house, but visits that kept him from his meetings. Then while talking he would take a cigarette, only in the interests of business; and later a glass of wine, at first just one, still in the interest of business. And now he was smoking and drinking frequently and seeing no harm in it. But Mary still hated these things. Were they the cause of her unhappiness?

He heard again the little voice, "sell my curls—make mummy happy"; heard again his own little voice beseeching, "please buy; worth a king's ransom. Make mummy happy." Suddenly the enormity of his offences laid hold of him and clearly he saw how these, his own bad habits, had made the woman he had promised to cherish, unhappy. He fell to his knees and there prayed as he had never prayed before, for forgiveness and for strength to put away these things which were sapping his manhood and making his wife unhappy. He asked for strength to help him live up to the teachings of the Babe who was born in Bethlehem. He arose with a new gladness in his heart, and was surprised by a light tap on his door.

"May I come in, dear? It's time to play Santa Claus, you know; past twelve o'clock. And I want to be the first to wish you a happy Christmas Day."

He opened the door and took Mary and toys into his arms. "And a blessed one too, darling," he said. "Your wandering sheep has been found and with our Heavenly Father's help is going to make you and himself happy again."

LEST WE FORGET

BY AGNES BOURNE.

FIRST PRIZE, CHRISTMAS POETRY CONTEST.

Into the shop-lit streets of Christmas Eve
 I trod, unnoticed 'midst the hurrying throng
 Of passers-by;
 Watching their faces as they came and went,
 Amazed to find such laughter there.
 For many were poor, many ragged,
 And their blue fingers
 Caught at my heart;
 Some there were, like small grey ghosts,
 Unreal; I looked—
 And saw despair and bitterness.
 Lifting my face to countless stars,
 Swiftly I prayed—
 Dear God, make us remember.
 To give much tenderness;
 To these, Thy children also,
 That to the Stable door, we too may bring
 Our Gifts.
 And He who waits within may smile and say,
 "Inasmuch as ye do it unto the least of these,
 Ye do it unto Me."

THE CHRISTMAS CONTESTS

Winning contests seems to be a habit with Sister Muriel C. Perry, of Cardiff Branch. Her article, "Messengers of Truth," won first prize in the Centennial contest sponsored by the *Star* last summer, and now comes word from the judges that her story, "The King's Ransom," has been awarded first place in the Christmas Story contest. For her poem, "Lest We Forget," Sister Agnes Bourne, of Liverpool Branch, won top prize in the Poetry contest. The winning entries appear elsewhere in the *Star*.



Agnes Bourne

Sister Florence Burgess, of North London Branch, and Mr. James Bonsall, of Manchester Branch, were awarded second and third prizes respectively in the Story contest, with honourable mention going to Brother Albert Worby, of Luton Branch. Second, third, and honourable mention awards



Muriel C. Perry

in the Poetry contest go to Sister Dorothy L. Cuthbertson, of Sunderland Branch, Miss D. C. Walker, of Bradford, and Brother John L. A. Soper, of Plymouth Branch.

The recently published volume, *A Century of Mormonism in Great Britain*, by Richard L. Evans, was awarded to the first place winners, *Modern Miracles*, by Jeremiah Stokes, to second place winners, and six month and three month subscriptions to the *Millennial Star* to third place and honourable mention recipients.

To all who contributed entries and helped to make the Christmas contest a success, the *Star* expresses its gratitude.

NEWS OF THE CHURCH IN THE WORLD

FORTY YEARS of world change and Church growth are re-lived in the November issue of the *Improvement Era*, celebrating the fortieth anniversary of its first publication in 1897. Four decades of progression are noted by illustrated articles by Church authorities and other prominent writers. The first contribution by President Heber J. Grant, original business manager of the magazine, is reproduced in full, and the feature article, "The Church Looks Into The Future," was written by President J. Reuben Clark, Jr.

BIRTHDAY GREETINGS from far and near came to President Heber J. Grant as he spent his eighty-first birthday working in his office on Monday, November 22nd. Enjoying excellent health and with genial disposition, the beloved Church leader received many friends and messages of congratulations throughout the day. A dinner was given in his honour by members of his family, at the Lion House, in the evening. Among the many greetings which came to him was a cablegram from President Richard R. Lyman expressing congratulations for the European Mission.

GUEST at the Annual Lord Mayor's banquet, held November 9th, at the Guildhall, was President Hugh B. Brown. About 900 guests were present at the banquet, at which Prime Minister Neville Chamberlain was speaker.

BASKETBALL was introduced to Sweden recently by two Mormon

missionary teams, one of which was the Catford Saints, a team of British missionaries, who played a team of Swedish missionaries in Stockholm's huge Alvikshallen, on December 1st. The match was won by the Catford Saints, 44-29. Pictures and writeups of the missionaries appeared in most of the large Swedish newspapers before the match and articles and pictures of the match were featured on the sports pages on the following day. The two teams also played two exhibition matches in Gothenberg, one of which was won by the British missionaries, with the other ending in a tie. These matches also received a favourable reception from the press and public. Members of the Catford Saints team include Elders Edmund M. Evans, Wilford A. Kowallis, De Los A. Rowe, Parry D. Sorensen, and S. Bruce Hanks. In an article in the December issue of *World Sports*, Mr. W. Browning, honorary secretary of the London Area, Amateur Basketball Association, said of the Mormon missionaries: Catford Saints . . . are Mormon missionaries, and a better bunch of young men it would be hard to find. Their mode of living is rather Spartan, as they prohibit tea, coffee, alcohol of any kind and only eat meat very rarely. We of the Association are very thankful to have them with us. They are always willing to play matches and ever ready to coach those who ask for assistance. Moreover they have improved our standard of basketball considerably.

OF CURRENT INTEREST

OPINIONS of prominent English and American manufacturers point to the day in the near future when airplanes will travel at a speed of 500 miles per hour. Intensified by Sir Malcolm Campbell's recent success with a speedboat powered with airplane-type engine, British aircraft manufacturers are confident that motors could be built to reach the 500 mark, at a conservative estimate. Dr. Gustav Egloff,

an American petroleum technologist, predicts that this will be a common airplane speed within ten years, due to development of a high octane petrol. Mr. Oswald Short, renowned designer, sees the time when trans-Atlantic flying boats, weighing 150 tons, with 150 passengers, will be in use, as do other authorities, who predict that cost per passenger might then be as low as £7 for a single crossing.

FROM THE MISSION FIELD

Releases—

The following missionaries were honourably released on Monday, December 6th, and will return to their respective homes:

Elder Willard L. Fullmer, of Salt Lake City, who has laboured in Sheffield District and as secretary of the European Mission.

Elder John F. Kimball, of Phoenix, Arizona, who has laboured in Liverpool and London Districts;

Elder Harold P. Mogerley, of Dublin, Ireland, who has laboured in the Millennial Chorus and Liverpool and London Districts.

Appointments—

On Monday, December 6th, the following appointments were made effective:

Sister Zina Lou Brown was appointed corresponding secretary of the Y.W.M.I.A.;

Elders Hyrum Adams and Lee S. Manwill were appointed secretaries of the European Mission.

Doings in the Districts—

MANCHESTER—The Blue Jays Concert Party, of Hyde Branch, gave a concert on Thursday, November 25th, at the Old Men's Institute in Hyde. Those taking part on the programme were Brothers Thomas H. Boothroyd, Briton and Thomas Beverley, Dennis and William Grimshaw, and Sisters Doris Roberts, Jean Richardson, Emma Beverley, Jessie Bishop, and Alice Jackson.

A farewell social for Brother and Sister Henry Eyring was given by M.I.A. members of Manchester Branch on Tuesday, November 30th, in the Branch hall. Games and dancing were directed by Mr. James Bonsall and Sister Bessie Bowett conducted community singing. A special poem was given by Brother John Craig, and refreshments were served. Brother and Sister Eyring are returning to their home in New Jersey.

LONDON—Over thirty members and friends enjoyed a social and concert in Letchworth Branch hall on Monday, November 29th. It was organized by the Branch M.I.A. and Bro-

thers Frank N. Armstrong and H. G. Pateman took charge. Games were played and refreshments served. Elders Brigham Young V and Fred H. Thompson of the Mission office were in attendance.

NOTTINGHAM — Leicester Branch M.I.A. held a social on Saturday, November 13th. Over 60 people were in attendance. Piano accordeon solos, songs, recitations, and a play made up the programme. Branch President George E. Gent took charge, and proceeds went to the Branch building fund. Leicester Branch entertained President and Sister Hugh B. Brown on Monday, November 22nd.

A baptismal service was held in Nottingham, at the Victoria Baths, on Saturday, December 4th, at which the following were baptized and confirmed: Freda West and Keith Simmons, baptized by Elder J. Allen Jensen and confirmed by Supervising Elder Orlando S. McBride and Elder George E. Brown, respectively; Albert Rossiter and Corrin Boothe, baptized by Elder Fred A. Horlacher and confirmed by Elders Scott R. Clawson and M. Warner Murphy, respectively; and Alfred Whittingham, baptized and confirmed by Elder Fred A. Horlacher.

WELSH—Approximately 125 people attended Merthyr Branch M.I.A. Gold and Green Ball, which was held in the Drill Hall on Thursday, November 25th. Miss Doreen Jones was crowned queen of the ball by Alderman B. J. Williams, and music was provided by the Blue Diamond Band. Billy Flynn acted as master of ceremonies and refreshments were served during the evening.

BRISTOL—A pageant was presented at Plymouth Branch conference on Sunday, November 21st. Those taking part were Brothers John L. A. Soper, Thomas Harris, and Reginald S. Mavin, Elders Gustaf L. Larson, and William B. Hawkins, and Sister Maggie E. Mavin. Elder Carl B. Bradshaw also spoke and solos were sung by Sister Minnie Soper and Elder A. Ferron Forsgren.

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